

DECIPHERMENT OF INDUS SCRIPT BY APPLICATION OF ROOT MORPHEMES OF PRE-DRAVIDIAN KOYA LANGUAGE

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ABSTRACT

This specific research paper explains the potential of Koya/Gondi language, how with application of its root morphemes and words able to decipher meaningfully the inscribed symbols and lessons on the small seals and tablets found in Indus valley civilization after excavation and, social, cultural, economic and administrative system of Harappa and Mohan Jodaro regions. The larger proto-Dravidian KoyaVanshiya (Koitoors, Gonds) people are socially structured on 12 Saga (phratry) based on 750 paading (clans) and 2250 pari-hindaan (totems) established by their PunemMuthawapoy (Punem Chief preceptor) Rupolang Pahandi Pari Kupa Lingo during the period of the ruler couple Sambhoo-Gavara of the Koyamoorideep in the agriculture era of human history estimated about six thousand years ago, and also, it demands the necessities to protect their unique culture, pre-historic social and gandtantrik (republic) legacy to understand real ancient human history of the most ancient Koyamoorideep (Gandodeep).

KEYWORDS: Aal, Ta, Koya, Muthawapoy, Pari, Indus script, Pre-Dravidian.

METHODOLOGY: Researcher has used root morphemes, words of pre-Dravidian Koya/Gondi language and prevailing cultural values of the larger Koya people of India, the most of them presently inhabiting and densely populated in Central Indian Highlands.

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1. INTRODUCTION:

Importantly it is to mention here that early historical narratives of human beings and their societies were captured in terms of rock paintings, terracotta, sculpture and oral-visual narratives chronologically in the history.

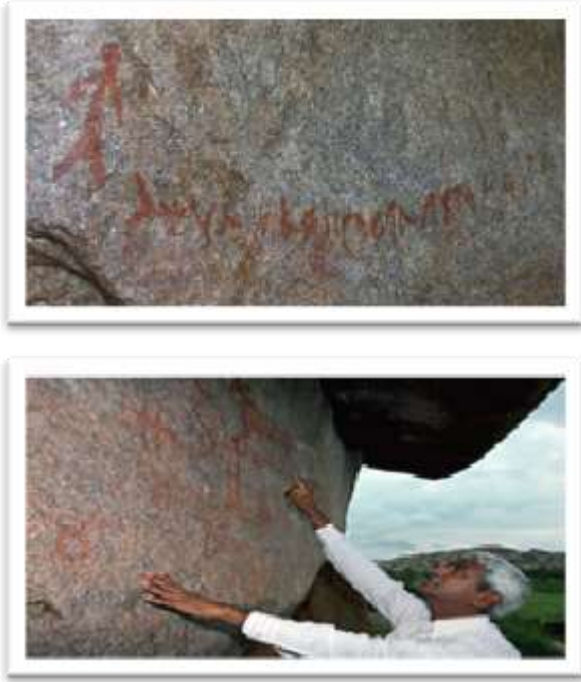


Fig 1&2: Rock paintings found on the boulder in Hampi, Karnataka, India, Prof Metry inspects.

It is irony that there are a few speakers of Sanskrit in India and Sanskrit language is in eighth schedule of Constitution of India but Koya language (Gondi) and other indigenous languages have not been given place in the eighth schedule of Indian Constitution even after 76 years of independence. This is the key point here to think over. As per census of 1971, 1981, 1991, 2001 and 2011 total number of Gondi speakers is 1,688,284; 1,913,262; 2,124,852; 2,713,790 and 2,984,453 respectively and they have spread over most of the states and union territories of India varying in numbers. Total population of Koya / Gond people is 11,344,629 as per census 2011 whereas it is likely to be estimated to be more than this.^{1&2} Organic social intellectuals of the Gond community have consistently opposed the governmental tendency to suppress the facts concerning their demography. They lambasted the attitude of the government institutions for deliberately distorting the facts concerning the numerical preponderance of indigenous people due to socio-politico agendas and the claim of Gond, Gondi and Gondwana continues till today for socio-cultural and political identity. Government of India is unwilling to bring forth the data concerning to the indigenous people on the International Forum.

Needless to stress, the origin of the language and its sound morphological phonemic structure largely evolve from the tribal socio-cultural background as advocated by Dr. Quentin D. Atkinson³ whose convincing data clearly testify the facts that language and language origin were largely the legacy of the forgotten indigenous people and it could be said that modern people are indebted to the indigenous people for development of their languages, culture, customs and social system.

It is believed by the Koya people that the composition of koya-scriptures had been done thousands of years ago. Koya people also believe in the prevailing traditions that their scriptures (edicts/texts) were kept in the places named 'Pen Kada'. Pen Kada is a pious place

¹ 'Gondwana Gondi Dictionary' compiled by K.M Metry (2017), Kannada University, Hampi. p. xix.

² *Ibid.*

³ Atkinson, Quentin D.; (15 April, 2011), "Phonemic diversity supports a serial founder effect model of language expansion from Africa", Science, Vol. 332, Issue: 6027, pp. 346-349 (<https://unidirectory.auckland.ac.nz>),

of Koitoorian / Gondian people. During period of the couple Sambhoo-Gavara, Pahandi Pari Kupa Lingo developed and composed the Koya language.⁴

2.1 KOYA/GONDI SCRIPT:

Excavation at Harappan site, approximately hundreds of stone pictures have been found. It is surmised that Koya language (Gondi) and its script might have been the first language and script of human-civilization in Indian sub-continent as the Koitoors /Gonds are primitive and their language and culture are considered to be the oldest. By using this language, Koitoors' ancestors lived and, had been ruling on this land of the earth for the thousands of years ago, such evidences relating to above notion appears analogous which was revealed through decipherment of Indus script by eminent Gondi scholar Lingo Moti Rawen Kangali belonging to Nagpur, Maharashtra though it is yet to be recognized.

Leading Koian (Gondi) protagonists argue on the basis of existing evidences that Gondi was the one of the oldest languages of early civilization of India paving the way for emergence of the plethora of languages spreading across Gondwana region to Satpuda covering eastern part of the Deccan region. Koian language what is variously known as now Pana Parasi, Koi Boli, Goendari Vani, Gond Vani and Gondi have got expanded with regional languages sources acquiring suffix of all existing languages such as: Telugu Gondi in Telangana and Andhra Pradesh, Odia Gondi in Odisha, Hindi Gondi in Madhya Pradesh and Chhattisgarh, Marathi Gondi in Maharashtra and Kannada Gondi in Karnataka.⁵

Gondi language was one of the prominent languages in existence with the mixture of variety of linguistic influence. It is still functioning as link language creating possibility for large scale communicational articulation. Some leading protagonists argue that Koyant lambej/Gondi is one of the oldest languages that still in extant. It has also been considered the mother of Dravidian languages however the claim is yet to be resolved. It is irony with the result of colonial subjection the questions about the native language of the people have not been seriously discussed for arriving at right solution, most of these languages which are normally looked down upon and dismissed from admitting to the eighth schedule of the constitution of India. This constitutional crisis is now far from over as the state is still in its adamancy. The languages *Gondi, Munda, Brahui, Malto, Kurukh, Parazi, Pengo, Kui, Kuvi, Kond, Gadba, Naiki, Badag, Toda, Tulu, Kodwa, Kota, Irula* are the major candidates waiting for the admission into the portal of eighth schedule.⁶

2.2 DEMOGRAPHY AND DISTRIBUTION OF INDIGENOUS KOYA PEOPLE:

The larger Koya (Gond) community comprises of many gondolas and sub-gondola (sub-groups) and spread over in more than fifteen states and two union territories of India: Chhattisgarh, Madhya Pradesh, Andhra Pradesh, Maharashtra, Karnataka, Tamil Nadu, Gujarat, Rajasthan, Uttarakhand, Uttar Pradesh, Bihar, Jharkhand, Odisha, West Bengal, Assam, Delhi, Puducherry etc. In Uttaranchal and some districts of Uttar Pradesh Koitoor / Gond community is included in Scheduled Caste, and Backward class in Assam and Puducherry. Gond community has not been enlisted under any Category/ Caste in Delhi, Rajasthan, Tamilnadu etc. In many states Koitoor/ Gond community have been kept in separate caste and under different serial number. Names of several sub-gondolas (sub-tribes) of Koitoor have been shown under it. Thus, it is obvious that Koya (Gond) is not the name of a particular gondola but the group of many sub gondolas (several sub groups), whose mother tongue is Koian (Gondi)⁷ who have been evolved on this part of the world naturally as they

⁴Kangali, Moti Rawen; (2000 & 2018), "Gondwana Kot Darshan", Ujjwal Society, Nagpur, p. 12-13; & Maravi, Laxman Raj; (2016), 'Koyant Lambez (Gondi Bhasha) KI Utpatti Evam Vikas', Madhav Press Balaghat, p. 12-14.

⁵ 'Gondwana Gondi Dictionary' compiled by Metry, K.M.; (2017), Kannada University, Hampi, p. xix.

⁶ Ibid.

⁷ 'Gondwana Gondi Dictionary' compiled by K.M Metry (2017), Kannada University, Hampi, p. xxi.

believe and their verbal narrative reveals it and their place of origin (Vansh-bhidi) is narmadal jhiriya at Amoorkot (Amarkantak) in Madhya Pradesh where from they had been moved into all direction during early periods and subsequent phases of history of human development and civilization as Koitoorian prevalent ancient various patang (songs) and Koya guda sutras tell us geographical knowledge and structure of the ganodai (earth mother) which are actual and factual narratives similar to modern scientific discoveries and findings and mind shaking to the intellectuals as well. But their ancient knowledge about nature and its entities and civilization were deliberately suppressed through concocted stories and conspiracies in time and space by immigrants and conquerors in Indian sub-continent.

3.1 ATTEMPTS TO DECIPHER INDUS SCRIPT:

Earlier attempts had been made by many scholars to decipher Indus scripts marked on the seals and other objects, and still efforts are continued to read it, but no success is achieved by the scholars of national and international fame. Several academicians and experts had engaged themselves for this task. Scholars and Institutions are working and doing research under the specific project for the same objective. Work and inferences of some recent studies and efforts are concisely highlighted here:

3.2 VARIOUS TECHNIQUES AND MODELS APPLIED TO DECIPHER INDUS SCRIPT:

Nearly 3,800 inscriptions in the Indus script had been unearthed on stamp seals, small tablets, amulets, seals and ceramics. The history of the Indus Script decipherment can be traced to Alexander Cunningham in the 1870s, the first Director General of the Archaeological Survey of India (A.S.I.). In his numerous surveys in search of Buddhist sites, he visited Harappa and published the first Indus seal in 1875.⁸ Prinsep was one of the several nineteenth century scholars much interested in deciphering ancient Indian scripts found them inscribed on innumerable monuments, coins, stones and metal artifacts throughout South Asia. In 1838, he published a number of papers deciphering the ancient Brahmi Script used in Ashokan inscriptions.

Several claims and counter claims have been made by the researchers and thousands of papers have been published in the national and international journals on Indus Script and Indus Civilization but no researcher and scholar succeeded to explain the symbols and lessons marked on the small seals and tablets meaningfully till date except Dr. Kangali as explained in this paper though Kangali's work is yet to be recognized at national and international forum. Also no universal acceptance to an attempt of any researcher has been recognized so far. Attempts and various methods, techniques, advance applications of computer (Colonialist Attempts, Cryptographic Imagination, Markov Model, Finnish and Soviet Scientific Decipherments, Data Mining Ancient Script Image Data Using Convolutional Neural Network etcetera) had already been used to crack the meaning of Indus symbols and its lessons, but, alas! No success achieved.

Even though decipherments of the Finnish and Soviet teams caught the eye of the community of South Asian archaeologists and Indologists not only because they were the most scientific decipherments of the script, but also because they both fascinatingly concluded that Indus Script signified a *Proto-Dravidian language*.

3.3 FINNISH AND SOVIET SCIENTIFIC DECIPHERMENTS:

It is with the decipherment attempts of the Finnish and Russian teams in the late 1960s and the early 1970s that the distinct cryptographic imagination spread out into the field of the Indus Script decipherment project. Both teams began their decipherments independently in 1964 with a crypto-logical optimism that in theory, it was intended to decode the Indus script. Yuri Knorozov, a professional decipherment expert who was simultaneously working on

⁸ Chadha, Ashish; (2010), "Cryptographic Imagination: Indus Script and the project of scientific decipherment", The Indian Economic and Social History Review, 47, 2: 141-77, p. 150.

deciphering the *Mayan script*,⁹ led the Soviet team consisting of a Dravidian linguist, ethnologists and a mathematician. Asko Parpola an Indologist and comparative philologist, along with an Assyriologist, computational linguist and a computer scientist, led the Finnish team.¹⁰ The idea of a team of experts working together to decipher the Indus Script was a pioneering strategy. Above attempts were noteworthy but no success; meaningful and proper interpretation of symbols and lessons were not provided by anyone of them.

3.4 GONDI SCHOLAR LINGO KANGALI'S WORK ON INDUS SCRIPT:

Dr. Kangali from Nagour deeply studied several books and references of works of scholars and reseachers published on Indus script decipherment and noticed views and findings of the scholars matching and un-matching to one another. He deeply studied Dravidian languages in spite of being eminent scholar of Koya/Gondi language. He observed and noted the findings of popular and eminent scholars and linguists.

Moti Rawen Kangali mentions in his book that invention of language script of mankind happened to be evolved during 3000 B.C. ^[11] in western Asia in the form of Chitra Lipi (Pictorial Script). Under which, Harappa, ancient Sumerian, Purv Elamite, Egyptian and south east European script are main. Indus Script is different from above mentioned all Scripts because Sumerian, Elamite, Egyptian and European scripts have been deciphered and Indus Script has not yet been deciphered by effort of many scholars and linguists till 2001 A.D. Due to un-decipherment of Indus Script inscribed on seals, which was this civilization? What was its language? Who were heroes? Distinct answer of all these things remained in dark so far.

During 1921-1922 A.D. excavation in Indus Valley region was commenced by Daya Ram Sahney in the leadership of Sir John Marshall followed by excavation at various places was carried out by many officers and scholars, then, one of the oldest civilizations came to surface, whole world astonished to know this well-developed civilization. Nobody could imagine about it and was developed many folds than the imagination. Scholars of the whole world became restless to know the secrets of this civilization. All failed to decipher the script surfaced out from excavation.

Indus civilization and its language was pre Dravidian language, such was the opinion of Dr. John Marshall, Father Henry Heras, Jul Blanch, Caldwell, Koskeniemi, AskoParpola, Fairservis, Mahadevan, Knorozov, A.R.K. Zide, Zvelebil etc. linguists and archaeologists. Vowel distinct signs which are used in the marked lessons on excavated seals, those are found only in the languages of Dravidian family. Caldwell, Joule Blanch, Grierson etc. linguists purported after studying the Gondi language that 'Gondi' despite being language of Dravidian family, it has vowel distinct suffix and root morphemes which are different from other Dravidian languages. Therefore, scholars Ranade and Caldwell opined that **Gondi** is the mother of Dravidian languages.¹²

A question struck the brain of Gondi Muthwal Dr. Kangali that caused him to be restless over the common opinion, "*why the renowned linguists and scholars said that 'Gondi' is a pre-Dravidian language?*" To obtain the answer for such questions, he published the books under the headings of '**Gondi Bhasha Shabd Kosh Bhag-I & II**'; '**Gondi Bhasha Vyakaran**'; '**Gondi Lamkmala, Kadkiyan Unde Lambej Chavadi**' after compiling root rupgrams (morphemes) of Gondi language. He attempted to understand the basic sense of rupgrams of Indus script after studying 'Gondi dictionaries' written by 'Patvardahn', Maniravan Dugga, Bodhankar, Savdekar, Pandey, Chadwick, Bishop Failbul etc. and grammars of Gondi and

⁹ Ashish Chadha, 'The Indian Economic and Social History Review', 47, 2 (2010), p. 153.

¹⁰ *Ibid.*

¹¹ Kangali, Moti Rawe; (2002, 2012), 'Saindhvi Lipi Ka Gondi Mei Udvachan' (Decipherment of Indus Script in Gondi), Ujjwal Society, Jaytala road Nagpur, P. 1.

¹² Kangali, Moti Rawen; (2002, 2012), 'Saindhvi Lipi Ka Gondi Mei Udvachan' (Decipherment of Indus Script in Gondi), Ujjwal Society, Jaytala road Nagpur, P. 2

other Dravidian languages composed by Chadwick, Caldwell, Joule Blanch; Grierson, Justice Ranade.¹³

Dr. Kangali had brought forward the convincing fact before the linguists and the scholars of the world that, “*How Indus Script can be deciphered meaningfully with the help of mul rupgrams (root morphemes) of Gondi language?*” For validity of his statement, he deeply went through the works and conclusions of the many scholars and linguists with deep interest and effort such as: Dr. Sir John Marshal, Asko Parpola, Walter A. Fair Servis, Father Henry Heras, Zvelebil, Iravatham Mahadevan, E.J.H. Macky, G.F. Dells, A.R.K. Zide, G.S. Hunter and meticulously analyzed and examined them. Moti Rawen Kangali found while deciphering the Indus Script in Gondi language that; social, political, religious and cultural values of Indus civilization which are lying in its lessons are completely similar to the social, political, religious and cultural values of the present largest aboriginal, pre-Dravidian Gond community comprising of many groups and clans possessing unique culture and distinct social system densely populated and residing in central highlands of India.

Decipherment of the Indus Script was carried out by Dr. Kangali (02 Feb 1949 - 30 Oct 2015) in Gondi language in year 2002 and published a book titled “Saindhvi Lipi Ka Gondi Mei Udvachan (Decipherment of Indus Script in Gondi)”. He argued that the seal on which, sitting in Yaugik gesture bearing ‘Seeg Mohur’ (Headgear) is the most revered Guru Mukhiya ‘Pahandi Pari Kupa Lingo’¹⁴ (the Chief Preceptor) of indigenous large and the most ancient Gondian community of India.

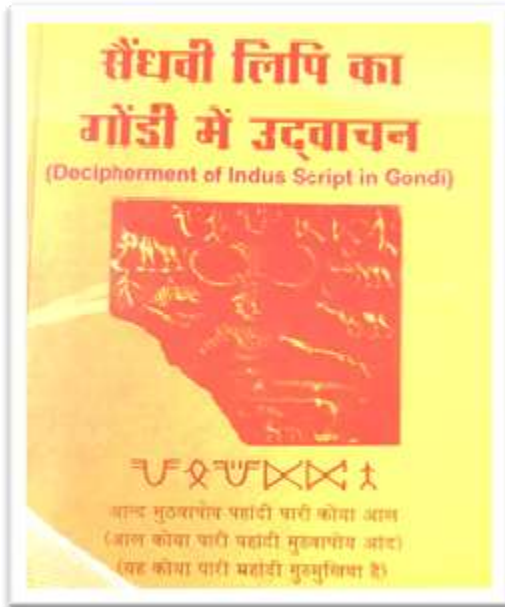


Fig 3&4: Lingo (Dr.) Moti Rawen Kangali and his book on Indus Script decipherment.

About 1400 sites had been discovered so far and the total geographical stretch of Harappan Civilization is about 1,250,000 sq. km. and still discovery is in progress, this civilization is stretched into present Pakistan, Afghanistan and India whereas only 3 to 5 percent has been excavated till now. Climax of this civilization has been accepted from 2500 to 1750 years BCE. *Gondi Muthwal* (also honored as eighty ninth (89th) Lingo of Gondwana by the Gonds) Moti Rawen Kangali endeavored to decipher Indus Script in Gondi on the basis of root morphemes and words of Gondi language according to systems suggested by Walter A. Fair Servis and brought forth opinions of other linguists and historians who had conducted

¹³Ibid.

¹⁴Kangali, Moti Rawen, (2002), “Saindhvi Lipi Ka Gondi Mei Udvachan” (Decipherment of Indus Script in Gondi), p. 130.

researches on the Indus Script and method of its decipherment.¹⁵ Dr. Kangali also opined about analogy between larger Gondian Community of present India and people of the regions of Indus Civilization on the ground of similarity of social, cultural, religious, economic life system and practices.

Decipherment of some lessons of Indus Scripts by Dr Kangali from right to left is being presented here, such as: **Seal No. M 304** of Indus Script (refer Fig. 1 given below):



Aand Muthawapoy Pahandi Pari Koya Aal

Fig: 1 Symbols of Seal No. M 304 and its identification in Koya language

Aal Koya Pari Pahandi Muthawapoy Aand (from right to left side) which means (This is Koya Pari Pahandi **Guru Mukhiya/ Chief Preceptor**.¹⁶

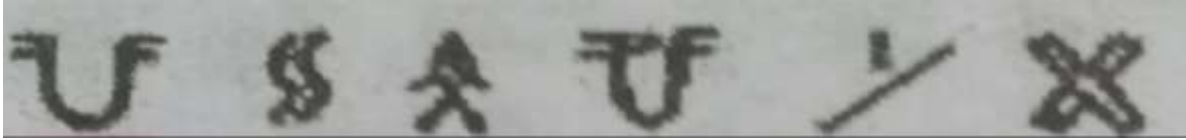


Figure 5: Similarity of Seal No. M 304 (replica) and the Chief Preceptor Pahandi Pari Kupa Lingo of the Gonds. (**Source:** book- *Decipherment of Indus Script in Gondi*, Pg. No. 130)

Explanation of Seal No. M 304: In the above seal no. M. 304 found from the excavation at Mohan Jodaro, a deity bearing two horned head-gear, sitting in yaugik (meditation) gesture surrounded by the pictures of hippopotamus, rhinoceros, one horned ox, tiger, he-goat, elephant, crocodile etc. wild and pet animals beside him are inscribed. In upper portion of seal, there are six symbols marked from right to left direction in Harappan script which had been deciphered in Gondi as “**Aal Koya Pari Pahandi Muthawapoy Aand**” i.e. ‘This is Koya Pari Pahandi Chief Preceptor’.

¹⁵Ibid, P. 8-9.

¹⁶Ibid, p. 130.



Aand Sarri Muthawapoyta Pahandi Kalta Sukka
Fig:6 Symbols of Seal No. 1181 and its identification in Koya language



Fig:7 Seal No. 1181 (replica & mirror picture) obtained by excavation from Mohan Jodaro

Explanation: Seal No. 1181: Sukka Kalata Pahandi Muthawapoyta Sarri Aand” derives sense ‘Pahandi Muthawapoy’s Marg is for Happy Life i.e. (Pahandi Muthawapoy’s Marg is the principle of all peoples’ welfare) ¹⁷. In the above seal, the multi-faced deity bearing horns of he-buffalo and branch of Pahandi tree is sitting in yaugik (meditation) gesture and Harappan lesson is marked in the remaining portion of the seal in Indus script which has been deciphered with the help of Gondi language from right to left as: ‘Sukka Kalta Pahandi Muthawapoyta Sarri Aand’ i.e. ‘Sarv Kalyanvaadi Pahandi Muthawapoy ka marg hai’ (Pahandi Muthawapoy’s marg is the principle of all peoples welfare).

For **Pahandi** symbol, seegmohur of the deity sitting in yogik gesture is inscribed in the above seal. Above deity has four faces who is muthwapoy (chief preceptor / guru mukhiya) of the Harappan community that indicates and symbolizes their expansion into all four directions. His seegmohur is inscribed in place of **Pahandi** symbol which displays **Pahandi Muthwapoy’s marg is the principle of all peoples’ welfare**. Further, there had been found other seals whereon ‘Marg of Pahandi Muthwapoy with trident’ is marked on many seals such as: H-306, H-182, H-147, M-453 etcetera that means “**Murakka Sarri Aand**” i.e. “**It is Trishul Marg**” which can be read and understood so from right to left.

Mund Shul Sarri pioneered by Pahandi Pari Koya Muthwapoy (punemi /religious preacher of the Gond community) is similar to the *Murakka Sarri Aand* marked on the seals of Harappan civilization. Thus social, cultural and religious values of present Koya Vanshiya Gond Samudai (community) completely match with the references of lessons marked on the seals of Harappan civilization and Koya Vanshiya Gond community is strong claimant as the heir of Indus Civilization.

¹⁷*Ibid*, p. 133-134.



Aar Muthwapoy Ta Payaar Haatum (from R to L)

Fig 8: Seal No. M 1937-75 and identification of symbols in Koya language marked in upper portion of the seal (Decipherment of Indus Script in Gondi, p. 132)

Explanation: Seal No. M 1937-75: Inscribed lesson in Harappan Script in upper part of the above seal is deciphered from right to left as: “**Haatum Payaar Ta Muthwapoy Aar**” (Patron Chief Preceptor’s power of Saga relationship i.e. **Saga Bandhan Ka Sanrakshak Guru Mukhiya Shakti**) which means **the power/authority of the chief preceptor pioneer of establishing the manual of Saga marriage relationship**. In the above seal, a man standing in the middle of two tigers who are facing each other and the man who is catching throats of both tigers with his both hands keeping them apart, such picture is marked/shown. This picture/figurine is a symbol of powerful person or deity which shows that social system of Harappan civilization was divided into various kul gotra-chihn (totem) of Pari Sagas (Phratries) and there was prohibition of mutual marriage relationship between even (sam) clan & totem bearer Sagas.

Koyavanshiya Gond community is also divided into total seven Sagapari (phratries) and its structure had been devised by Pahandi Pari Koya Muthwapoy, such religious recognition and belief are prevalent among the Koyavanshiya Gond community. Accordingly, mutual marriage relationship between even clan and totem bearers has been prohibited which has been found in the Harappan civilization too such as- Undi Pari, Rand Pari, Mund Pari, Naal Pari, Saipari, Saarpari and Yerpari where symbols of ‘Seven Saga Ghatak’ and symbols of ‘Yer Muthwapoys /Seven Chief preceptors’ have also been found which is similar to the social structure of the Gond community; marriage relationship between even totem bearers of Sagas is analogous to the social rules of the Gond community and sense of inscribed picture/figurine in the above seal displays the same value as well.



Pahandi Pari Koya Muthawapoy Aand Aal
Fig. 9: Seal No. 1186 and identification of symbols in Koya language marked in upper

Explanation: Seal No. M 1186: deciphered as: >**Pahandi Pari Koya Muthawapoy Aand Aal**> from left to right means '**Pahandi Pari Koya Chief Preceptor is this**'.¹⁸ (*Decipherment of Indus Script in Gondi*, Pg. No. 131). A picture (figure) of the deity bearing seegmohur (headgear) with trident is inscribed into the Pahandi tree found from the excavation at Mohan Jodaro whose hair is long and bearing bracelet of ivory around both the hands, before him, a young boy bearing seegmohur (headgear) with trident and also bearing peacock feather on his head is sitting with folded hand along with a milking goat and in front of the boy, seven young girls are dancing in a row. In upper portion of the seal, **Pahandi Pari Koya Muthawapoy Aand Aal** such lesson is marked. For **Pahandi** Pictorial symbol **Aand** is marked and picture (figure) of muthwapoy within Pahandi tree is inscribed. This is deciphered from left to right as 'Pahandi Pari Koya Guru Mukhiya is this'.

The boy with folded hand, performer of gongo (worship) is a bride groom, who has carried a goat for sacrifice to his revered deity (**Isht Shakti**) before his **madming** (marriage) and along with him young girls of seven sagas (phratries) of Harappan community are dancing. There is such custom in the Gond community that bride groom performs **gongo** (worship) of his 'Isht Shakti' before madming by offering sacrifice of he-goat or other pet animal which is not a totem of his clan. Thus, gist of that lesson is analogous to the cultural recognition and value of the Gond community.

¹⁸Kangali, Moti Rawen; (2002), "Saindhvi Lipi Ka Gondi Mei Udvachan", (*Decipherment of Indus Script in Gondi*), Ujjawal Prakashan, Jaytala Road, Nagpur, p. 131.



Fig 10



Fig 11

<https://thamesandhudson.com/authors/andrew-robinson-17367>
<https://southasia.wisc.edu/2020-spring-lecture-series/j-mark-kenoyer/>

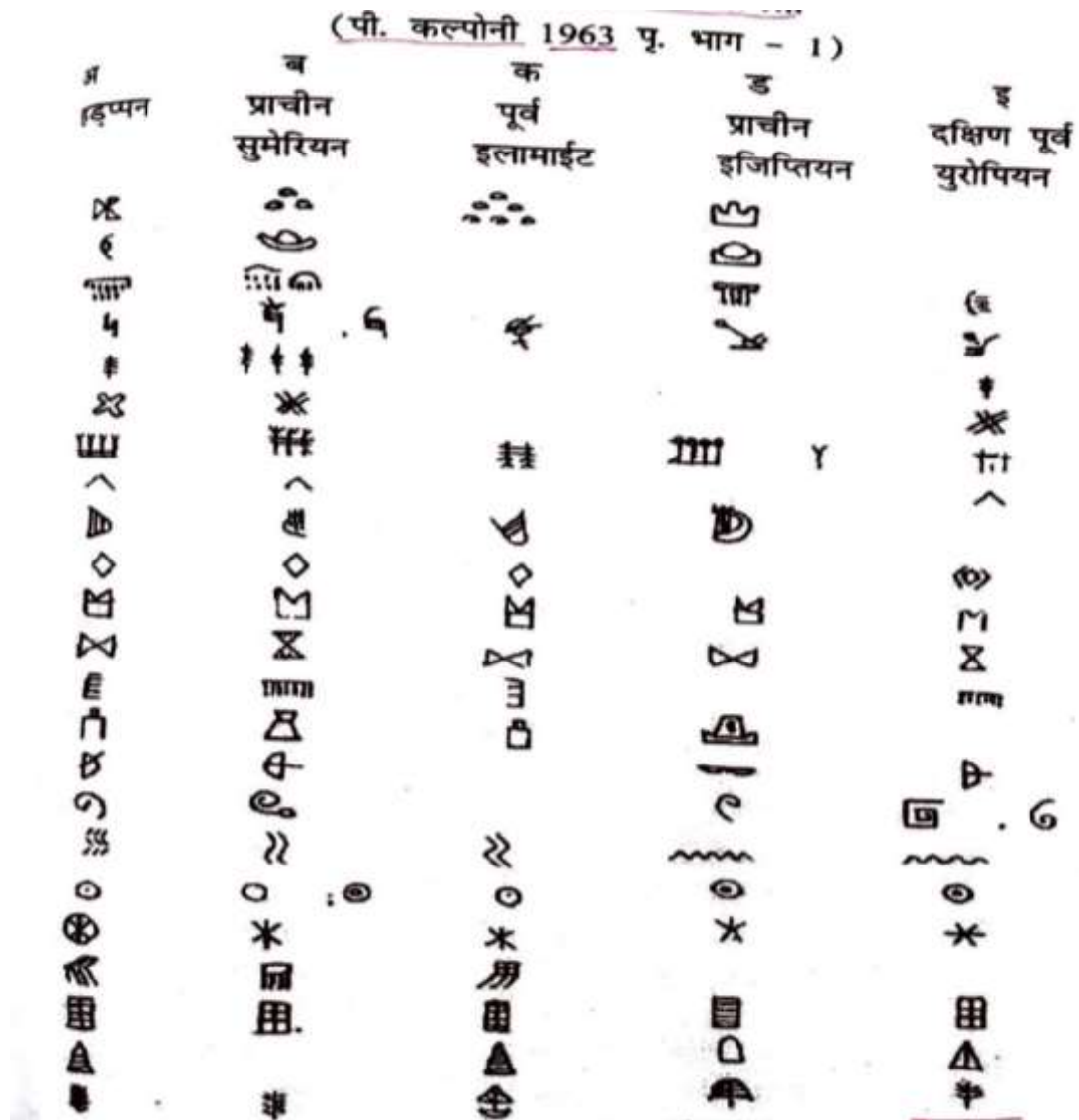


Figure 12: Similarity among ancient pictorial scripts of different civilizations i.e. Harappan, Ancient Sumerian, Elamites of Ancient Near East, Ancient Egyptian and South-East European civilizations. (Source: *Decipherment of Indus Script in Gondi*, Pg. No. 141)

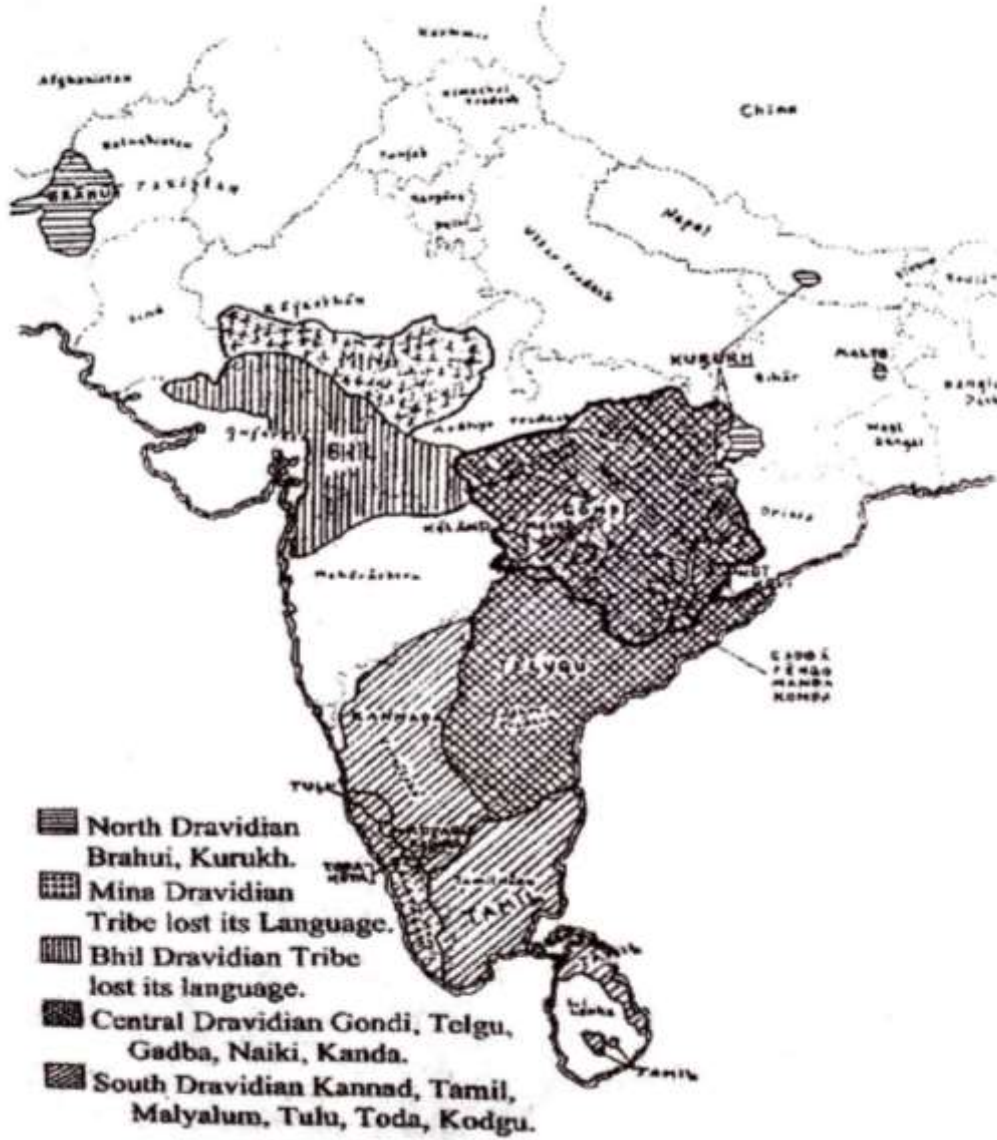


Figure 13: Distribution of Dravidian languages in Indian sub-continent. (Source: *Decipherment of Indus Script in Gondi*, Pg. No. 150)



Figure14: Similarity between Headgear of Harappan Pahandi Muthwapoy Deity and Seegmohur of Gond community dancer. (Source: *Decipherment of Indus Script in Gondi*, Pg. No. 151)

Information and incidences mentioned in Rigveda, pre-historical, proto historical and historical findings by researches carried out at the various sites and the Indus valley civilization together reveal the evidences about the Koya/Koitoors being the earliest inhabitants with their language on this part of the world. It is considered that the Koya/Koitoors and their language have the evidences and this aboriginal and pre-Dravidian

language could be designated as the mother of languages of Dravidian family in Indian sub-continent.

4. CONCLUSION:

Decipherment of Indus Script in Gondi by Dr. Kangali establishes a reliable linkage of the Koitoors with the people of Indus valley civilization. Indus civilization is being taught as the part of proto history till today, but it will soon become the part of history in future as researcher believes now. Also, it reveals lineage of Koitoors with Indus people that points towards the society of Indus people structured on various clans and totems and even it indicates similarity in all aspects of social, cultural, religious, political life and economic activities between the Koitoors and Indus people. Since Dr. Kangali's initial probing of Indus Script was in Hindi, it may take time to draw the attention of the scholarly world at national and international forum.

Since the research on Indus valley script is in progress, the testing of the data and conclusion as advanced by the great Gondi scholar of India Dr. Moti Rawen Kangali is extensively possible and more facts will soon be revealed through corroborative research to substantiate the claims of Koya culture. Initiative must be coming forth from all quarters to preserve and protect basic evidences of old culture particularly by safeguarding the customs and rituals of the Koya people without whose existence the contemporary civilization of Gondwana region can't be established. Though the evidences are very much available on the initiative and dispassionate (rational and impartial) intellectual endeavor yet to come in this direction to construct the history of people whose life is deeply buried under concocted stories and competing historical claims. On the basis of our preliminary investigation, it can be laconically ascertained without improving the status of Koya/Gondi language by including it into eighth schedule of Indian constitution, its culture, civilization and heritage can't be preserved.

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WEBSITES:

<https://thamesandhudson.com/authors/andrew-robinson-17367>
<https://southasia.wisc.edu/2020-spring-lecture-series/j-mark-kenoyer/>

APPENDIX- A

UNIVERSITY OF OTTAWA

University of Ottawa
Paul D. LeBlanc's Thesis 109

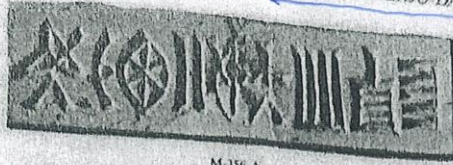
PAUL D. LEBLANC'S THESIS

Appendix

no iconography I

SEALS MOHENJO-DARO 356-357

89



M-356 A



M-356 A bis



M-356 a



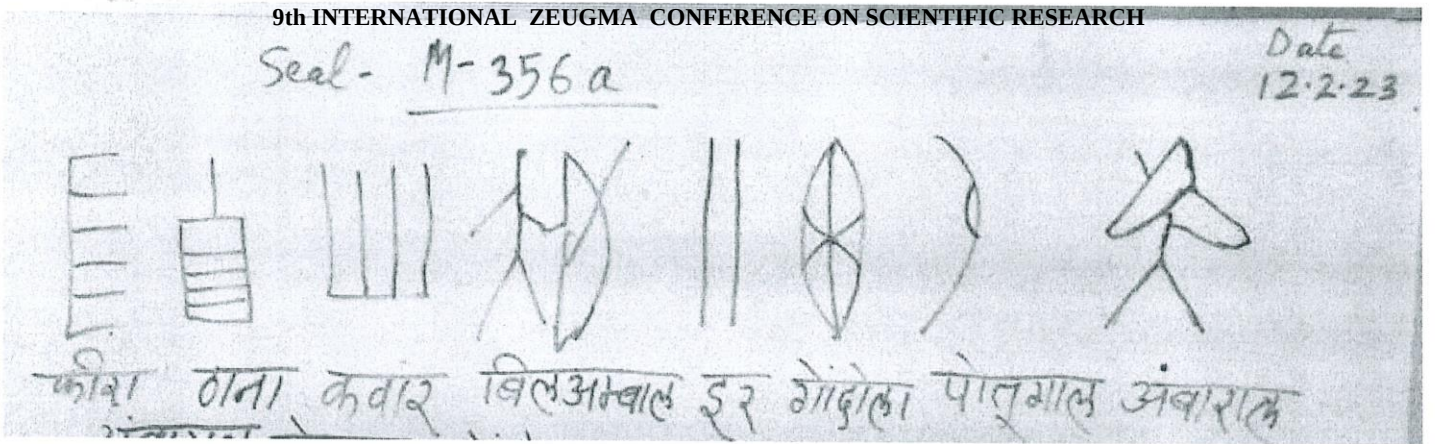
M-357 A



M-357 a

Figure 1. O. Indus-inscribed seals from Mohenjo-daro, from the Corpus of Indus seals and Syrography (CIS), Vol. 1 (Mohl & Paricka, 1997: 89).

Seal- M-356a

Date
12.2.23

ANALYSIS AND EXPLANATION OF SYMBOLS (FROM R TO L)



→ AMBARANA, AMBARAL (MOTHER'S)



→ POTUKAL, POTUGAL (DYNASTY, VANSH, CLAN)



→ GONDOLA (COMMUNITY)



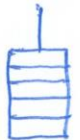
→ Ir (THIS, IT)



→ BILAMBAL (BOW HOLDER OR BOW OPERATOR)



→ KAWAR (PROTECTIVE, SAFE, SECURE)



→ THANA (SHRINE, PLACE, SITE)



→ KEERA (SIGN, SYMBOL)

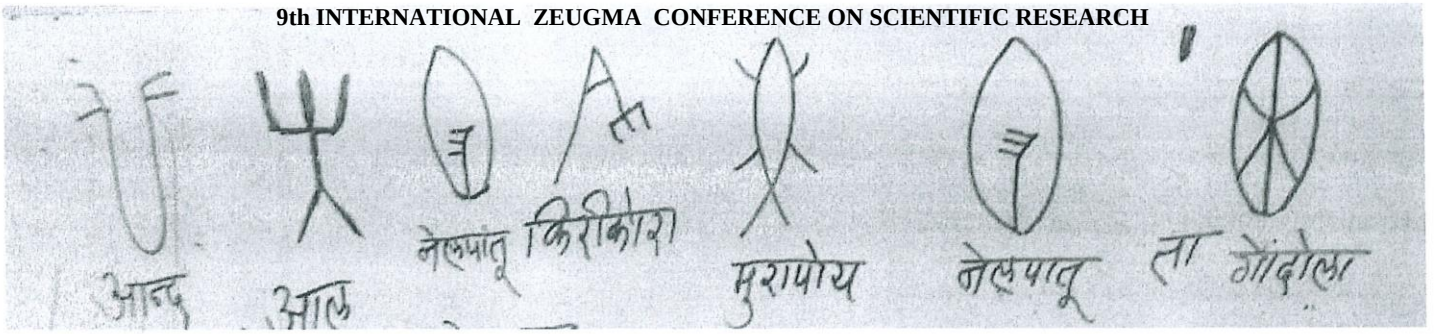
AMBARANA POTUKAL GONDOLA IR BILAMBAL KAWAR



KEERA THANA (INK.L.)

THIS IS A SIGN OF BOWMAN PROTECTED SHRINE OF GODDESS
OF POTUKAL DYNASTY (CLAN).

(IN ENG.)



SEAL NO. 357a



→ GONDOLA (COMMUNITY)



→ TA (SUFFIX, POSSESSIVE CASE)



→ NELPATU (WESTERN, DIRECTION)



→ MURAPOY (HEAD CHIEF)



→ KORIKIRA (PLACE, NAME)



→ NELPATU (FARM/FIELD CHIEF)



→ AAL (THIS, MASTER, RULER, CAPTAIN)



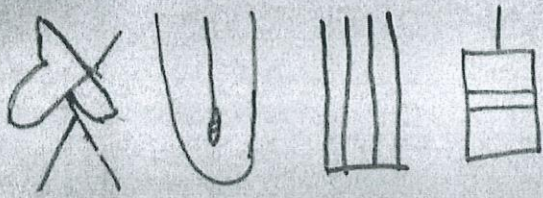
→ AAND (IS FORM OF TOBE VERB)

⇒ GONDOLA TA NELPATU MURAPOY KORIKIRA NELPATU

AAND AAL (IN KOYA)

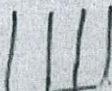
⇒ COMMUNITY'S WESTERN HEAD CHIEF KORIKIRA FARM CHIEF
A IS MASTER/CAPTAIN.

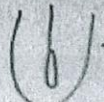
(IN ENG)



अम्बाराना नुड कवार ठाना
 माताका मुख्य संरक्षक स्थल
 mother's chief protective place

 = ठाना = स्थल
 = place

 = कवार = protection

 = नुड = सौ (100)
 = पिसना
 = मुख्य
 Chief

 = अम्बाराना
 = माताका
 = mother's

Seal No. 1018

ANALYSIS AND EXPLANATION: FROM RIGHT TO LEFT

 — THANA, (SHRINE, PLACE)

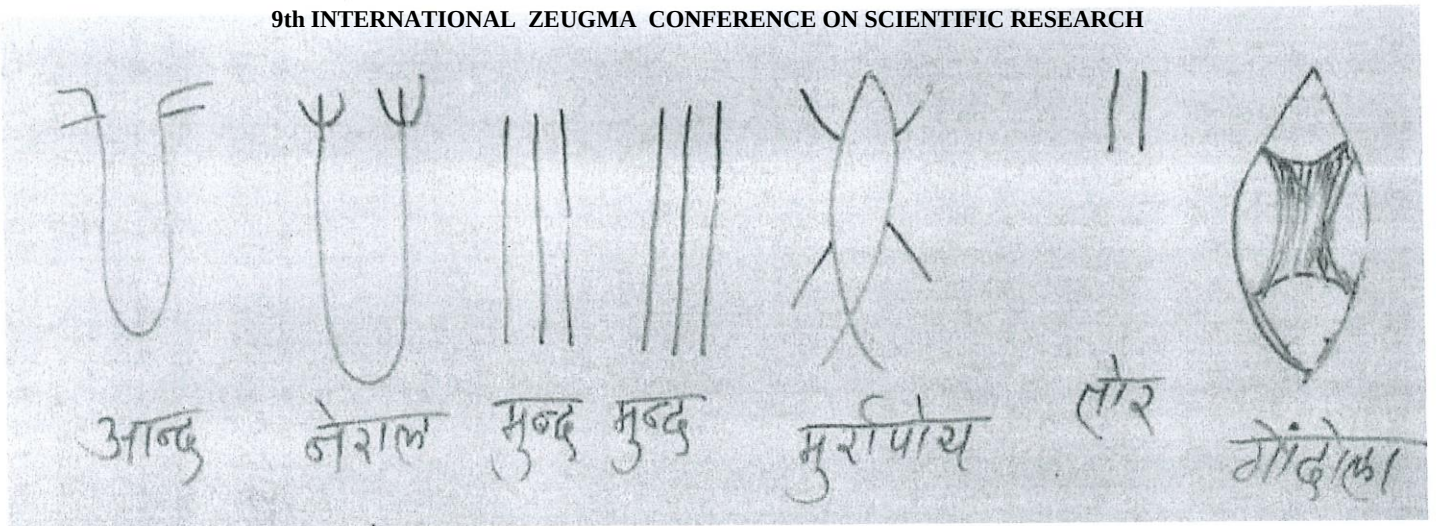
 — KAWAR, (PROTECTOR)

 — NUD, NURU (CHIEF, MAIN) & NUMBER 100

 — AMBARANA (MOTHER'S)

AMBARANA NURU KAWAR THANA (IN KOYA LANGUAGE)

MOTHER'S CHIEF PROTECTIVE PLACE (IN ENGLISH)



→ GONDOLA (COMMUNITY)



→ TOR (SUFFIX, POSSESSIVE CASE)



→ MURAPOY (HEAD/PRIME CHIEF)



→ MUND (THREE)



→ MUND (THREE)

} IRUMUND (PERSON'S NAME)



→ NERAL (NAME), PEASANT, FARMER AS PER CONTEXT



→ AAND (IS)

⇒ GONDOLA TOR MURAPOY IRUMUND NERAL AAND (IN KOYA)

⇒ COMMUNITY'S PRIME CHIEF IS IRUMUND NERAL (IN ENGLISH)

NOTE: PLURAL IS FORMED IN FOUR WAYS IN HARAPPAN SCRIPT/WORDS:

- (i) USING SAME SYMBOL TWICE.
- (ii) BY APPLYING VOWEL SIGN TO ORIGINAL SYMBOL.
- (iii) BY APPLYING QUANTITY SYMBOL U (AALA/AANA) TO SYMBOL OF OBJECTS LIKE , ,  (NERAL, KATIYAL, PARATIYAR)
- (iv) BY APPLYING LONG STROKE SYMBOL / or | BEFORE SIGNS

EXAMPLES OF MEANINGFUL DECIPHERMENT OF SOME SEALS: ANALYSIS & EXPLANATION BY RESEARCHER

1. MD 1937-669:



AAND PEER MUTHAWAPOYTA

AAND PEER MUTHAPOYTA

⇒ IT IS GRACE OF CHIEF PRECEPTOR

2. MD 1937-524:



AAR MUN NUR

NUR MUNSAR OR NUR MUNAR

⇒ VILLAGE CHIEF/OFFICER

3. HR 1940-581:



KEERA AANA IR YER

YER IRANA KEERA

⇒ SIGN/ MARK OF WATER STORAGE (KEEPING OF WATER)

4. HR 679:



KEERA AANA GUDER KOPARA AALA IR

IRALA KOPARA GUDERANA KEERA

⇒ SIGN OF STORE OF TWO AALA (MEASUREMENT) PREPARED CLOTHINGS.

5. HR 1940-344:

U III    

AALA/AALANG MUND KOVATA GUDERATA MADA KOLA

KOLA MADA GUDERATE KOVATA MUND AALANG

⇒ THREE MEASUREMENTS OF COPPER METAL IN HEAP OF RECORD PLACE

6. MD 1973-449:



AAND



MURI



TUGGA

TUGGA = GRAINS
MURI = POTALI/GATHAR
BUNDLE

TUGGA MURI AAND

⇒ IT IS BUNDLE/POTALI OF GRAINS

7. MD 1937-660:



AAYAL



AANA



OMAL



NAR



TOR



ARKOT

ARKOT = TOWN,
SUBURBAN

ARKOT TOR NAROMAL AANA AAYAL

⇒ MOTHER OF NAROMAL OF ARKOT. (TOWN/SMALL URBAN AREA)

8. MD 1937-905:



GAND



BIL

U

AAL

III

MUN

MUNAL BIL GAND

⇒ FIRST BIL SAMUDAI/MEMBER OF GAND

GAND = GONDOLA, GROUP
MUN = FIRST, THREE
AAL = MEMBER, PERSON
BIL = SIGN OF BOW,
SELL, SUBGONDOLA
(SUB-COMMUNITY) OF
KOYA/GOND COMMUNITY

9. HR 1940-502:



MANDI = GENERAL MEETING
(ASSEMBLY)
SAAR = CHIEF, HEAD, SIX

MANDISAAR = CHAIRPERSON/
CHAIRMAN OF ASSEMBLY

AAND MANDISAAR MURAPOY
MURAPOY MANDISAAR AAND

IT IS HEAD CHIEF PRESIDENT (CHAIRMAN) OF GENERAL MEETING

10. MD 1931-12:



AAND PAKAL KHUTI IRA KALATA SUKKOM
SUKKOM KALATA IRA KHUTI PAKAL AAND

COLLECTION/STORAGE OF CONSTELLATION OF STARS
IS SPACE OR (SPACE IS STORAGE OF CONSTELLATION OF STARS)

11. CHANHUDARD RL-24:



TALAPOY = HIGHEST CHIEF
BILPOYASI = BOWMAN CHIEF
PARAI/PARA = SENIOR/UPPER
(COMPARATIVE DEGREE)

AAND PARAI BILPOYASI TALAPOY
⇒ TALAPOY BILPOYASI PARAI AAND

TOP CHIEF IS SUPERIOR TO BOWMAN CHIEF

12. MD 1937-260:



GOENDARI = DAMARU, DRUM
GONDOLA = COMMUNITY,
KABILA, JAMAT

AAND GOENDARI GONDOLA
GONDOLA GOENDARI AAND

⇒ IT IS COMMUNITY MUSICAL/DANCE INSTRUMENT

MD 1931-191-336:

13.



AMBARAL

MUNGODARI

MUNGODARI AMBARAL

MRIDANG OWNER (IT IS MRIDANG OWNER)

14. MD 1937-171:



TA TAGADI

IRU

IRU TAGADI TA

⇒ PLACE OF WEIGHING

15. MD 1937-661:



POTUKOTTA

VAKKEL = VAKKEL POTUKOT TA

⇒ ENTRY GATE OF POTUKOT

16. HR 1940-550:



AAL

AANA

VAKKEL = VAKKEL AANAL/ANNAL

⇒ GUARD OF ENTRANCE GATE

AANAL/ANNAL = GATEKEEPER/
GUARD

17. MD 1937-120:



AAND MADA YER

⇒ YER MADA AAND

⇒ BATHROOM

(IT IS PLACE OF BATHING)

YER = WATER

MADA = PLACE, SPACE

AAND = IS

18. HR 1940-548:

E F 
KEERA AANA PARATIYAR

PARATIYARANA KEERA

⇒ SIGN OF COTTON PRODUCER

19. HR 1940-407:

E 
KEERA TALAMATYANA = TALAMATYANA KEERA

TALAMATYANA = CYCLONE
MATYANA = VADI, AIR

⇒ SIGN OF CYCLONE / GALE

20. HR 1940-360:

  
OOR KOYA

SERAPPOY = SERAPPOY KOYA OOR

⇒ SENIOR HEAD KOYAVANSHE PLOUGH HOLDER
(PLOUGHMAN, KRISHAK)

21. HR 1940-572:

F  
AAND AKKAL MUR

MUR AKKAL AAND

⇒ IT IS AADI SHAKTI DAL / MOTHER.

22. NINDOWAR:

 
OOR SARUNG = SARUNG OOR

⇒ SIX PLOUGHMEN OR SARUNGUR → A PLACE / SITE

23. SHORTUGAI :



KOLAKAL

KOLVANSIYA (A COMMUNITY)

24. U8: GARH - 1932 :



SAI KOVA TOR NELPATU SIRE

SIRE NELPATU TOR KOVASI

SIRE → SOUTH

NELPATU → WEST

TOR - SUFFIX

(POSSESSIVE CASE)

⇒ COLLECTOR/ACCUMULATOR OF COPPER METAL OF SOUTH-WEST (DIRECTION).

25. SEAL No. 2353 :



THANA MADA NURU

AMBARAL

AMBARAL NURUMADA THANA

⇒ NURUMADA SITE/SHRINE OF MOTHER DEITY
↓
(NEEM-TREE)

26. SEAL No. 2657 :



OMAL MUND TOR

AALAL

GAND

= GAND AALAL TOR MUNDOMAL

MUND OMAL = FIRST PERSON

MUND = FIRST, THREE

OMAL = PERSON

⇒ FIRST PERSON OF GONDOLA/COMMUNITY

27. SEAL No. 2605 :



AAND KOVA MUTHAWAPY SIRE

NELPATU

= NELPATU SIRE MUTHAWAPY AAND

⇒ THIS IS WEST-SOUTHERN GURUMUKHIYA/CHIEF PRECEPTOR KAVA.